



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

<p>1. <i>Alif. Lam. Meem</i><sup>1</sup>.</p> <p>2. Have reckoned the mankind that they<sup>z</sup> (be) left to say they<sup>z</sup> we believed while they (are) not (to be) essayed they<sup>z</sup>.</p> <p>3. And <i>laqad</i> (verily, already and affirmatively) We essayed whom<sup>r</sup> of before them; so surely assuredly<sup>2</sup> knows Allah who<sup>r</sup> <i>ssadago</i> (<i>always enforced the truth they<sup>z</sup></i>) and surely assuredly (to) know [He] the liars.</p> <p>4. Or reckoned who<sup>r</sup> work they<sup>z</sup> the <i>sayye'aa'te</i><sup>w</sup> (<i>demeritorious-deeds</i>)<sup>w</sup> to surpass Us; fouled what they<sup>z</sup> rule.</p> <p>5. Whoever [was] <i>yarjo</i><sup>3</sup> (fears/ hopes-for [he]) Allah's <i>leqa'a</i> (<i>meeting with</i>) then verily Allah's <i>ajala</i><sup>4</sup> (<i>term-limit</i>) (is) surely <i>aa'ten</i><sup>x</sup> (<i>approaching/ coming</i>)<sup>x</sup>; and He (is) The <i>Sameeo</i><sup>5</sup> (<i>The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer</i>), The Omniscient.</p> <p>6. And whoever <i>jahada</i> (<i>he had exerted his utmost mental, physical and possessorial efforts fighting/ striving in Allah's cause</i>), so verily only <i>youjahedo</i> (<i>he makes jahada</i>) for himself<sup>w</sup>; verily, Allah (is) surely Rich, <i>a'n</i> (<i>regarding</i>) the worlds.</p> <p>7. And who<sup>r</sup> believed they<sup>z</sup> and worked the righteous-work<sup>w</sup> they<sup>z</sup> surely assuredly<sup>6</sup> [We] expiate <i>a'n</i> (<i>off</i>) them their <i>sayye'aa'te</i><sup>w</sup> (<i>demeritorious-deeds</i>)<sup>w</sup> and [We] surely assuredly requite them <i>ahsa'na</i><sup>7</sup> (<i>perfecter and beautifuler</i>) (<i>than what</i>) they<sup>z</sup> were working.</p> <p>8. And We enjoined the mankind by his both begetters (<i>parents</i>) (<i>to treat them</i>) <i>husnan</i><sup>8</sup> (<i>ultimate meritorious deed</i>); and <i>en</i> (<i>if</i>) both <i>jahadaka</i> (<i>both exerted their utmost mental, physical and possessorial efforts fighting you<sup>g</sup></i>) to [you<sup>g</sup>] partner (<i>other deities</i>) by Me what not for you<sup>g</sup> by it<sup>x</sup> a</p>	<p>الْمٰرِي أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا إِعْمَانًا وَهُمْ لَا يُفْتَنُونَ ﴿٢٩﴾ وَلَقَدْ فَتَنَاهُ اللَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَذَّابِينَ ﴿٣٠﴾ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ سَيِّئَاتٍ أَنْ يَسْبِقُونَا سَاءَ مَا تَحْكُمُونَ ﴿٣١﴾ مَنْ كَانَ يَرْجُوا لِقاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيمُ الْعَلِيمُ وَمَنْ جَاهَدَ فَإِنَّمَا سُبْحَانَهُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَفِيرٌ عَنِ الْعَالَمِينَ ﴿٣٢﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنَكْفُرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٣﴾ وَوَصَّيْنَا إِلَى النَّاسِ بِوَالدَّيْهِ حُسْنَا وَإِنْ جَاهَ الدَّاكِ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطْعِمُهُمَا</p>
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<sup>1</sup> See the Lexicon attached to this Translation for a commentary on this.

<sup>2</sup> The "ل" in "لِيعلمُنَ" in both cases are *juratory* = "الْتَّاكِيد" = "الْقُسْطَنْدَلِي" i.e. affirmation, expressed in both cases by "assuredly"

<sup>3</sup> The word "رجا" from "رجا" which stands for several meanings: (1) fear; (2) hope; (3) want. See *الهادِي*, *اللسان* and *القرطبي*. Almost all Qur'an commentators are unanimous that in this Ayah it means: feared.

<sup>4</sup> The word "الأجل" means term-limit, see *اللسان*.

<sup>5</sup> See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "الْمُسْمَعُ" = "الْمُسْمَعُ".

<sup>6</sup> The "ل" in "لِنَكْفُرَنَّ" and "لِنَجْزِيَنَّ" in both cases are *juratory* = "الْتَّاكِيد" = "الْقُسْطَنْدَلِي" i.e. affirmation, expressed in both cases by "assuredly"

<sup>7</sup> There is no English word for *احسن* = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

<sup>8</sup> Some linguists suggest that *الحسن* is for the *face* while *الجمال* is for the *parts of the body and other things*. See *الهادِي* I cannot find a suitable word in English for "حسنا" = "ultimate beauty and adornment". That is the begotten should try genuinely to have an *attitude* of treating the begetter-parents with *ultimate beauty and adornment*.

knowledge, then let-not [you<sup>s</sup>] obey them both; to Me, (is) your<sup>n</sup> return; then ona'bbe'o ([I] inform by piece-of-significant-and-availing-news) you<sup>b</sup> by what you<sup>c</sup> were working.

إِلَيْهِ مَرْجِعُكُمْ فَأُنِيبُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

9. And who<sup>r</sup> they believed<sup>z</sup> and worked the righteous works<sup>w</sup> they<sup>z</sup> [We] surely assuredly<sup>o</sup> admit them [in] the *ssa'leheena (righteous-people)*.
10. And of the mankind who<sup>p</sup> says [he]: *aa'manna (we believed)* by Allah; then if (*bad been*) annoyed [he] in Allah, [he] made the mankind's essay<sup>w</sup> like Allah's torment; and *la'en (indeed if)* came a victory from your<sup>t</sup> Lord, surely assuredly say they<sup>z</sup>: verily we were [we] with you<sup>b</sup>; is not Allah surely knowinger by what (*is*) in the worlds' chests.
11. And to surely assuredly know Allah who<sup>r</sup> they<sup>z</sup> believed and to surely assuredly know [He] the hypocrites.
12. And said who<sup>r</sup> unbelieved they<sup>z</sup> to whom<sup>r</sup> believed they<sup>z</sup>: *ettabe'ao (let-closely-follow you<sup>z</sup>)* our path; and let-bear[we] your<sup>n</sup> errors<sup>w</sup>; and not they (*are*) bearing of their errors<sup>w</sup> of a thing; verily they (*are*) sure liars.
13. And let-assuredly<sup>10</sup> bear they<sup>z</sup> their heavies and heavies with their heavies; and let-assuredly<sup>11</sup> (*be*) asked they<sup>z</sup> The *Qeyamatey's<sup>w</sup> (Judgment's)* Day *a'nma* (*regarding*) what they<sup>z</sup> were *yaftarona* (*they<sup>z</sup> craft a lie for fraudulent end*).
14. And *laqad (verily, already and affirmatively)* We sent *Noohan (Noah)* to his people and waited [he] in them a thousand-year<sup>w</sup> except fifty *aa'man<sup>w</sup>*<sup>12</sup> (*years but referring to specific anniversaries*) then took them the flood while they (*were*) *dha'lemoona (injustice-doers)*.
15. Then We delivered him and the Ark's<sup>w</sup> companions while We made it<sup>w</sup> an *Aya'tan<sup>w</sup> (sign/proof)* for the worlds.
16. And *Ebraheema (Abraham) edh (when/since)* [he] said to his people: let-worship you<sup>z</sup> Allah and *ettaqobo* (*let-reverentially guard you<sup>z</sup> against His displeasure*); *tha'lekum* (*collective afar that*)<sup>x</sup> (*is*) *khayron* (*choicer/ superior/ worthier*) for you<sup>b</sup>, *en(if)* you<sup>c</sup> were [knowing].
17. Verily only you<sup>z</sup> worship of lesser than/without Allah idols and you<sup>z</sup> create *efkan<sup>x</sup>* (*slanderous-fabrication/ specious concoction*)<sup>x</sup>; verily whom<sup>r</sup> you<sup>z</sup> worship of lesser than/without Allah not possess they<sup>z</sup> for you<sup>b</sup> a *rez'qan<sup>x</sup>* (*victuals for sustenance*)<sup>x</sup>; so *ebtagho* (*let-earnestly*

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَنَدْخُلَنَّهُمْ فِي الصَّالِحِينَ

وَمِنَ النَّاسِ مَنْ يَقُولُ إِيمَانًا بِاللَّهِ  
فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ  
كَعَذَابَ اللَّهِ وَإِنْ جَاءَ نَصْرًا مِنْ رَبِّكَ  
لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْلَىٰ بِاللهِ  
بِأَعْلَمْ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿٦﴾  
وَلِيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا  
وَلِيَعْلَمَنَّ الْمُنَافِقِينَ ﴿٧﴾

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا  
أَتَبْعَوْا سَبِيلَنَا وَلَنَحْمِلْ خَطَبِكُمْ  
وَمَا هُم بِخَلِيلٍ مِّنْ خَطَبِهِمْ  
مِّنْ شَيْءٍ إِنَّهُمْ لَكَذَّابُونَ  
وَلَيَحْمِلُنَّ أثْقَالَهُمْ وَأَثْقَالًا مَعَهُمْ  
أَثْقَالَهُمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَمَةِ  
عَمَّا كَانُوا يَفْتَرُونَ

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمٍ  
فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا  
حَمِيمٌ عَامًا فَأَخْذَهُمْ  
الْأَنْجَانُ فَلَمْ يَعْلَمُوا مَا يَصْنَعُونَ

**فَأَنْجَيْنَاهُ وَأَصْحَبَ الْسَّفِينَةَ**  
**وَجَعَلْنَاهَا أَيْةً لِلْعَالَمِينَ**

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ أَعْبُدُوا  
اللَّهَ وَأَتَقُوْهُ ذَلِكُمْ خَيْرٌ لَكُمْ  
إِنْ كُنْتُمْ تَعْلَمُونَ

**إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أُوْثَانًا  
وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ  
تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا  
يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ**

<sup>10</sup> The “ل” in “ليحملن” is a “jurative or juratory particle,” according to *اعراب القرآن، محمود صافي*.

11 Ibid.

<sup>12</sup> The word *aa'am* = عام = year but in reference to an anniversary.

*quest you<sup>z</sup>) enda (by munificence of/ by Rule of) Allah the rez'qa<sup>x</sup> (=rez'qan)<sup>x</sup> and let-worship Him you<sup>z</sup> and let-thank you<sup>z</sup> for Him; to Him you<sup>z</sup> (shall be) returned.*

18. And en(if) you<sup>z</sup> deny, so qad (already and affirmatively) denied Ummam<sup>w</sup>(peoples/ communities)<sup>w</sup> of before you<sup>b</sup>; and not on the messenger except the announcement the manifester.

19. Have [and]<sup>13</sup> not seen they<sup>z</sup> how Allah begins the creation<sup>x</sup>; afterwards [He] repeats it<sup>x</sup>; verily tha'leka (afar-that-it/)<sup>x</sup> on Allah (is) easy.

20. Let-say [you<sup>s</sup>]: let-tread you<sup>z</sup> in the Earth<sup>w</sup> then let-look you<sup>z</sup> how [He] began the creation; afterwards Allah institutes the genesis-she<sup>y14</sup> the last-she<sup>y</sup>; verily Allah (is) on everything Omnipotent.

21. Torments [He] whom<sup>p</sup> [He] wills and yarhamo (mercy-gives) [He] whom<sup>p</sup> [He] wills and to Him (are to be) transposed you<sup>z</sup>.

22. And neither you<sup>f</sup>(are)surely enfeeblers in the Earth<sup>w</sup> and nor in the Heaven<sup>w</sup>; and neither for you<sup>b</sup> of lesser than/without Allah of a wa'leyen (guardian/ ally) and nor na'sseren (iterative succorer).

23. And who<sup>r</sup>unbelieved they<sup>z</sup> by Allah's Aya'te<sup>w</sup> (miracles/ signs/ proofs) and leqa'ehe (meeting with Him), those despaired they<sup>z</sup> from My mercy<sup>w</sup>; those for them(is) the painful torment.

24. So not [was] his people's answer except that they<sup>z</sup> said: let-kill him you<sup>z</sup> or harreqobo (let-iteratively burn him you<sup>z</sup>); then delivered him Allah from the fire<sup>w</sup>; verily in tha'leka (afar-that-it/)<sup>x</sup> surely (are) Aya'ten<sup>w</sup> (miracles/ signs/ proofs) for a believing people.

25. And said[he]: verily only ittakhatthtom<sup>15</sup>(took and presumed you<sup>z</sup>) of lesser than/without Allah idols, affection<sup>w</sup> among you<sup>b</sup> in the life<sup>w</sup> (of) the world<sup>w</sup>; afterwards The Qeyamatey's<sup>w</sup> (Judgment's) Day unbelieves some (of) you<sup>b</sup> by some; and curses some (of) you<sup>b</sup> some; and your<sup>n</sup> abode/lodging (is) The Fire<sup>w</sup>; and not for you<sup>b</sup> of na'ssereena (iterative succorers).

26. Then believed for him Lootton(Lott) and said [he]: verily I am an emigrant to my Lord; verily He (is) The Mighty The Hakeemo<sup>16</sup>(infinite hekmah<sup>17</sup> Possessor).

اللَّهُ الرَّزْقُ وَأَعْبُدُهُ وَآشْكُرُوا لَهُ  
إِلَيْهِ تُرْجَعُونَ

وَإِنْ تُكَذِّبُوهُ فَقَدْ كَذَبَ أَمْمٌ  
مِّنْ قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ  
إِلَّا الْبَلْغُ الْمُبِينُ  
أَوْلَمْ يَرَوْا كَيْفَ يُبَدِّئُ اللَّهُ  
الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ  
عَلَى اللَّهِ يَسِيرٌ

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا  
كَيْفَ بَدَا خَلْقُنَا ثُمَّ إِنَّ اللَّهَ يُنْشِئُ  
النَّشَاءَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ

يُعَذَّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ  
يَشَاءُ وَإِلَيْهِ تُقْلِبُونَ  
وَمَا أَنْتُمْ بِمُعْجَزَتِنِ فِي الْأَرْضِ  
وَلَا فِي السَّمَاوَاتِ وَمَا لَكُمْ مِّنْ دُونَ  
اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٌ

وَالَّذِينَ كَفَرُوا بِعَايَاتِ اللَّهِ  
وَلِقَاءِهِ أُولَئِكَ يَمْسُوُا مِنْ رَحْمَتِي  
وَأُولَئِكَ هُمْ عَذَابُ الْيَمِينِ  
فَمَا كَانَ جَوَابُ قَوْمَهِ إِلَّا  
أَنْ قَاتَلُوا أَقْتُلُوهُ أَوْ حَرَقُوهُ فَأَنْجَاهُ  
اللَّهُ مِنْ النَّارِ إِنَّ فِي ذَلِكَ  
لَذِيْنَ لَقَوْمٌ يُؤْمِنُونَ

وَقَالَ إِنَّمَا أَخْذَنَا مِنْ دُونِ اللَّهِ  
أَوْثَنَا مُوَدَّةً بَيْنَكُمْ فِي الْحَيَاةِ  
الَّذِيَا ثُمَّ يَوْمَ الْقِيَمَةِ يَكْفُرُ  
بَعْضُكُمْ بِعَضُّوْنَ وَيَلْعُبُ  
بَعْضُكُمْ بَعْضًا وَمَا أَنْكُمْ النَّارُ  
وَمَا لَكُمْ مِّنْ نَصِيرٍ

\*فَإِمَامٌ لِمَرْلُوطٍ وَقَالَ إِنَّ مَهَاجِرَ  
إِلَى رَقَّ إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ

<sup>13</sup> The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (و), (و), (و) meaning; does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. It implies why they have not done proper examination of all the facts and considered the proper decision accordingly. See the Lexicon attached to this Translation for elaboration.

<sup>14</sup> The word “النشأة”= “genesis w” in Arabic is feminine, so its qualifier must be likewise. Hence both.

<sup>15</sup> The word “إِتَّخَذَ” from بِسْلَانَ الْعَرْبِ which is “الاتخاذ” “افتعال” for “الاتخاذ” as stated in therefore, “إِتَّخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<sup>16</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحکیم”.

<sup>17</sup> See the Lexicon attached to this Translation for “hekma.”

27. And We granted for him *Is'haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*); and We made in his progeny<sup>w</sup> the prophethood<sup>w</sup> and the book; and *aa'taynaho* (*We accorded him*) his remuneration in the world<sup>w</sup>; and verily he (*is*) in the Hereafter<sup>w</sup> surely of the *ssa'leheena* (*righteous-people*).

28. And *Loottan* (*Lott*) *edh* (*when/ since*) [*he*] said for his people: verily you<sup>b</sup> surely *ta'atona*<sup>x</sup> (*you "commit/-perpetrate*)<sup>x</sup> the profanity<sup>w<sup>18</sup></sup> not preceded you<sup>b</sup> by it<sup>w</sup> of an *abaden*<sup>19</sup> (*a lone/ any-one*) of the worlds.

29. Verily you<sup>b</sup> *ta'atona*<sup>x</sup> (*you" come onto/ have sexual intercourse with*)<sup>x</sup> the men and you<sup>z</sup> [cut] the path and *ta'atona*<sup>x</sup> (*commit/ perpetrate you"*) in *na'dee* (*meeting place/ association-/ guild/ club*) you<sup>n</sup> the *munkara* (*rationally objectionable or Sharey'ah prohibited deed*); then not [was] his people's answer except that said they<sup>z</sup>: let-come (*to*) us [*you<sup>s</sup>*] by Allah's torment *en* (*if*) you<sup>c</sup> were of the *ssa'deenea* (*always truth enforcers*).

30. Said [*he*]: my Lord, let-succor me [*You<sup>s</sup>*] over the people the corrupters.

31. And *lamma* (*when/ whence*) came<sup>w</sup> Our messengers *Ebraheema* (*Abraham*) by the *bushra*<sup>w</sup> (*pleasing-tiding*)<sup>w<sup>20</sup> they<sup>z</sup> said: verily we (*are*) *muhleko* (*perishing/ causers to perish*) this<sup>w</sup> the village's<sup>w<sup>21</sup> folks<sup>w</sup>; verily its<sup>w</sup> folks<sup>w</sup> were *dha'lemeena*<sup>22</sup> (*injustice-doers*).</sup></sup>

32. Said [*he*]: verily in it<sup>w</sup> *Loottan* (*Lott*); they<sup>z</sup> said: we (*are*) knowinger by whom<sup>p</sup> (*are*) in it<sup>w</sup>; surely we assuredly<sup>23</sup> deliver him and his family<sup>w</sup> except his [*woman*] (*i.e. wife*), was-she<sup>y</sup> of the *gha'bereena* (*residuum/ remnants*).

33. And *lamma* (*when/ whence*) that came-she<sup>y</sup> Our messengers<sup>x</sup> *Loottan* (*Lott*), displeased<sup>24</sup> [*he*] by them and straitened [*he*] by them *thar'an*<sup>25</sup> (*measure/ capacity*) and they<sup>z</sup> said: let-not fear [*you<sup>s</sup>*] and let-not sadden [*you<sup>s</sup>*]; verily we (*are*) *Monajjo* (*iterative deliverers*) you<sup>g</sup> and your<sup>t</sup> family<sup>w</sup> except your<sup>t</sup> [*woman*] (*i.e. wife*), was-she<sup>y</sup> of the *gha'bereena* (*residuum/ remnants*).

34. Verily We(*are*) *munzeloona*<sup>26</sup> (*we are causes of the descending*) on this [*the*] village's<sup>w</sup> folk<sup>w</sup> *rejzan*<sup>27</sup> (*successive:*

وَوَهِبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ  
وَجَعَلْنَا فِي ذُرْرَتِهِ الْنَّبُوَةَ وَالْكِتَابَ  
وَإِاتَّيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ  
فِي الْآخِرَةِ لِمَنِ الْمُصْلِحُونَ (W)  
  
وَلُوطًا إِذْ قَالَ لِقَوْمَهُ إِنْ كُمْ  
لَتَأْتُونَ الْفَرِجَشَةَ مَا سَبَقُكُمْ بِهَا  
مِنْ أَحَدٍ مِنْ أَلْعَلَمِينَ (TA)  
  
أَيْنُكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ  
السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمْ  
الْمُنْكَرَ فَمَا كَانَ جَوَابَ  
قَوْمِهِ إِلَّا أَنْ قَالُوا أَئْتَنَا بَعْدَابَ  
اللَّهِ إِنْ كُنْتَ مِنَ الْمُصْدِقِينَ (H)  
  
قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ  
الْمُفْسِدِينَ (Y)  
  
وَلَمَّا جَاءَتْ رَسُولًا إِبْرَاهِيمَ  
بِالْبَشَرِيِّ قَالُوا إِنَّا مُهْلِكُو أَهْلَ  
هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا  
ظَلَمِينَ (H)  
  
قَالَ إِنَّ فِيهَا لُوطًا قَالُوا  
نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنْتَجِيَنَّهُ  
وَأَهْلَهُ إِلَّا امْرَأَتُهُ كَانَتْ مِنَ  
الْغَيْرِينَ (H)  
  
وَلَمَّا أَنْ جَاءَتْ رَسُولًا لُوطًا  
سُوءَهُمْ وَضَاقَ بِهِمْ ذِرْعًا  
وَقَالُوا لَا تَخْفَ وَلَا تَخْزُنْ إِنَّا  
مُتَجُوْكَ وَأَهْلَكَ إِلَّا امْرَأَتُكَ  
كَانَتْ مِنَ الْغَيْرِينَ (H)  
  
إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ

<sup>18</sup> The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, committing Allah's proscriptions. Some times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality, as in this context.

<sup>19</sup> See the Lexicon attached to this Translation regarding “أحد”

<sup>20</sup> See the Lexicon attached to this Translation for *bashashara/ youbashsharo/ mubasheran*= بشّرًا يُبَشِّرُ أَمْبَشَرًا

<sup>21</sup> The word “village” is feminine in Arabic so its qualifier “this” must be likewise. So both have the [w] indicator.

<sup>22</sup> The “ظالِمِينَ” = “the injustice-doer,” as “الظُّلْمُ” = “injustice.” See the Lexicon attached to this Translation.

<sup>23</sup> The “الْتَّاكِيدُ” in “الْتَّنْجِينَ” is a *juratory* “الْتَّاكِيدُ” = “الْقُسْمُ الْتَّاكِيدِيُّ” i.e. affirmation, expressed by “assuredly”.

<sup>24</sup> He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these guests.

<sup>25</sup> The expression “straitened by them *thar'an* (*measure/ capacity*)” is an Arabic tongue expression meaning he could not stand the situation and *did not know what to do* in this case he was *thinking what measures for him to take to protect them*, i.e. his capacity to act was limited, by way of protecting “his guest.”

<sup>26</sup> The word “munzeloona” is plural, masculine subjective noun, meaning the *causers of the descending*. Hence “munzeloona” has no English equivalent. Descenders= ones that descends, give a different meaning.

*convulsive and perturbing torment) from the sky<sup>w</sup> by what they <sup>z</sup> were *yafsoqoona* (rebelling they <sup>z</sup> vis-à-vis Allah's command).*

القرية رجزاً من السماء بما  
كانوا يفسقون

ولقد تركنا منها آية بينة  
لقوم يعقلون

35. And *laqad* (verily, already and affirmatively) We left of it<sup>w</sup> an *Aya'tan*<sup>w</sup> (miracles/ signs/ proofs) evident <sup>w</sup> for a reasoning people.

والى مدین أخاهم شعيبا  
فقال يقوم عبدوا الله وارجوا  
اليوم الآخر ولا تعثوا في  
الأرض مفسدين

36. And to *Madyana*<sup>w</sup> their brother *Shu'ayban*; so [he] said: O, my people let-worship you<sup>z</sup> Allah and *arjo*<sup>28</sup> (*let-you*<sup>z</sup>: hope/ believe/ fear) The Day The Last; and not *ta'atham*<sup>29</sup> (you <sup>z</sup> mischief-hardest) in the land <sup>w</sup> corruptingly/ (*as*) corrupters.

فكذبوا فأخذتهم الرجفة  
فاصبحوا في دارهم  
حيثما

37. Then denied him they<sup>z</sup>; so took-shey them the *rajfato* (*Shudder-she*<sup>y</sup> / *tremor-she*<sup>y</sup>); so they<sup>z</sup> became in their home<sup>w</sup> *jathemeena* (*lifeless-kneelers*).

وعاداً وثموداً وقد تبرأ  
لكم من مسكنهم وزين  
لهم الشيطان أعمالهم فصادهم  
عن السبيل وكانوا مستبصرين

38. And *Aadan* and *Thamooda* and *qad* (already and affirmatively) evidenced for you<sup>b</sup> of their dwellings; and adorned for them the Satan their works, so [he] repelled them *a'n* (off) the path; and they<sup>z</sup> were *mustabsseereena* (ponderers/ overall evaluator of the facts and their possible consequences).

وقرون وفرعون  
وهمير. ولقد جاءهم موسى  
بالبيتات فاستكروا في  
الأرض وما كانوا سبقين

39. And *Qaroona* and Pharaoh and *Hamana*; and *laqad* (verily, already and affirmatively) came (to) them *Mosa* (*Moses*) by the evidences-she<sup>y</sup>; then *istakbaro*<sup>30</sup> (they<sup>z</sup> had affirmed their <sup>n</sup> standing haughtily above submission) in the land<sup>w</sup> and not they<sup>z</sup> were foregoers.

فكلنا أخذنا بذنبه فمنهم من  
أرسلنا عليه حاصباً ومنهم من  
أخذته الصيحة ومنهم من  
خشينا به الأرض ومنهم من  
أغرقنا وما كان الله  
ليظلمهم ولكن كانوا أنفسهم  
يظلمون

40. So each, We took by his offense<sup>31</sup>; so of them whom<sup>p</sup> We sent on him a *hasseban* (stone-storm); and of them whom<sup>p</sup> took-shey him the shriek-she<sup>y</sup>; and of them whom<sup>p</sup> We imploded by him the land<sup>w</sup>; and of them whom<sup>p</sup> We drowned; and not [was] Allah to wrong<sup>32</sup> them, [and] but they<sup>z</sup> were (to) their selves<sup>w</sup> wronging.

مثل الذين اخذوا من دون  
الله أولياء كمثل العنكبوت

41. Example/parable (*of*) whom <sup>r</sup> *ittakhatho*<sup>33</sup> (took and presumed they<sup>z</sup>) of lesser than/without Allah *aw'leyaad*<sup>34</sup>

<sup>27</sup> The word “رجز” has several meaning, successive: *convulsive and perturbing torment*. Also it includes Satan’s whisper, sin, offense, and idol or worship of idols. See *السان*.

<sup>28</sup> The word “رجا” from “رجو” which stands for several meanings: (1) fear; (2) hope; (3) want. See *الهادي*, *اللسان* and *القرطبي*. In this Ayah it means: fear or believe, according to *القرطبي*, as they did *not believe*.

<sup>29</sup> The word “فساد” from “الفساد = العشو” “تعثوا” means to mischief causing hardest of corruption. See *السان*.

<sup>30</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

<sup>31</sup> The expression “أخذه بذنبه” = “took him by his offense” means punished him. In this case He punished them all.

<sup>32</sup> The word “wrongs” has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

<sup>33</sup> The word “اتخذ” from “اتخاذ” which is “اتخذ” for “الاتخاذ” “افتعل” as stated in *السان العرب*; therefore, “اتخذ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<sup>34</sup> The word “أولياء” could also mean, among them: protector, friend.

(guardians/allies) as parable/example (of) the spider's<sup>w</sup> house, *ittakha-that*<sup>35</sup> (*irw* took-she<sup>x</sup> and made) a house; and verily frailest (of) the houses (is) surely the spider's<sup>w</sup> house, had they<sup>z</sup> were knowing.

42. Verily Allah knows what they<sup>z</sup> invoke of lesser than/without Him of a thing; and He (is) The Mighty, The *Hakeemo*<sup>36</sup> (*infinite hekmah*<sup>37</sup> Possessor).

43. And *telka*<sup>w</sup> (*she-that-asar-it*<sup>w</sup>/those<sup>w</sup>) (are) the parables/-examples We strike it<sup>w</sup> for the mankind and not understand it<sup>w</sup> except the knowers.

44. Created Allah the Heavens<sup>w</sup> and the Earth<sup>w</sup> by the right; verily in *tha'leka* (*afar-that-it/*)<sup>x</sup> (are) surely *Aya'tan*<sup>w</sup> (miracles/signs/proofs) for the believers.

45. Let-recite [you<sup>s</sup>] what (had been) revealed<sup>38</sup> to you<sup>g</sup> of The Book; and *a'qem*<sup>39</sup> (*let-[you<sup>s</sup>] uphold/sustain the prescribed obligations of*) the Prayer<sup>w</sup>; verily the Prayer<sup>w</sup> restrains<sup>40</sup> *a'n* (regarding) the profanity<sup>w<sup>41</sup> and the *munkara* (rationally objectionable or *Sharey'ah* prohibited deed/say); and surely *thekro* (*Qur'an/mention of*) Allah (is) bigger<sup>42</sup> and Allah knows what *tassna'ona* (carefully-craft you<sup>z</sup>).</sup>

46. And let-not dispute you<sup>z</sup> the book's folks<sup>w</sup> except by which<sup>u</sup> it<sup>w</sup> (is) *ahsa'no*<sup>43</sup> (perfecter and beautifuler), except whom<sup>r</sup> *dhalamo*<sup>44</sup> (wrongs they<sup>z</sup>) of them; and let-say you<sup>z</sup>: we believed by what (had been) descended to us and (had been) descended to you<sup>b</sup>; and our *elaho* (deity) and your<sup>n</sup> *elaho* (deity) (is) One, and we (are) for Him Muslims.

47. And like *tha'leka* (*afar-that-it/*)<sup>x</sup> We descended to you<sup>g</sup> The Book<sup>x</sup>; so whom<sup>r</sup> *aa'tayna* (*We accorded*) them The Book<sup>x</sup> they<sup>z</sup> believe by it<sup>x</sup>; and of these who<sup>p</sup> [he] believes by it<sup>x</sup>; and not reject by Our *Aya'te*<sup>w</sup> (messages/signs/proofs) except the unbelievers.

أَخْدَتْ بَيْتًا وَإِنْ أُوهِنَّ  
الْبَيْوَتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ  
كَانُوا يَعْلَمُونَ ﴿٤١﴾

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ  
دُونِهِ مِنْ شَوْءٍ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ ﴿٤٢﴾

وَتَلَكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ  
وَمَا يَعْقِلُهَا إِلَّا الْعَلَمُونَ ﴿٤٣﴾

خَلَقَ اللَّهُ الْسَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ  
إِنَّ فِي ذَلِكَ لِآيَةً لِلْمُؤْمِنِينَ ﴿٤٤﴾

أَتَلَ مَا أُوحِيَ إِلَيْكَ مِنْ  
الْكِتَبِ وَأَقِمِ الصَّلَاةَ إِنَّ  
الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ  
يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

\* وَلَا تُجَدِّلُوا أَهْلَ الْكِتَبِ  
إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ  
ظَلَمُوا مِنْهُمْ وَقُولُوا إِنَّا  
بِالَّذِي أَنْزَلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ  
وَإِنَّهُمَا إِلَهَكُمْ وَاحِدٌ وَنَحْنُ لَهُ  
مُسْلِمُونَ ﴿٤٦﴾

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَبَ  
فَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَبَ  
يُؤْمِنُونَ بِهِ وَمَنْ هُوَ لَاءُ مَنْ  
يُؤْمِنُ بِهِ وَمَا تَبْحَدِدُ بِغَايَتِنَا إِلَّا  
الْكَافِرُونَ ﴿٤٧﴾

<sup>35</sup> Ibid.

<sup>36</sup> See the Lexicon attached to this Translation for an exposition on the words "الْحَكِيمُ" and "حَكِيمٌ."

<sup>37</sup> See the Lexicon attached to this Translation for "hekma."

<sup>38</sup> The word "أُوحِيَ" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الْوَحْيُ" is fire or king. See *اللسان*.

<sup>39</sup> That is you<sup>s</sup> must uphold/sustain/maintain all the prescribe obligations of the Prayer.

<sup>40</sup> The reader must differentiate between "restrains" and "prevents," i.e. do not mistakenly confuse the two.

<sup>41</sup> The Arabic word used is "الْفَحْشَاءُ," = the noun of "فَاحِشَةٌ" see *التاج*. And "فَاحِشَةٌ" = "profanity" or "profaneness" means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

<sup>42</sup> The word "أَكْبَرُ" has dual meanings: bigger (1) in term of size, degree, or intensity; or (2) precedence in terms of Time.

<sup>43</sup> There is no English word for أَحْسَنُ = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

<sup>44</sup> See the Lexicon attached to this Translation for "فَاعِلُ الظَّلَمِ" = "ظالم" = "injustice-doer" and "ظَلَمٌ" = "wronged."

48. And not you<sup>h</sup> were reciting of before it<sup>x</sup> of a book and not scribe it<sup>x</sup> [you<sup>s</sup>] by your<sup>t</sup> *yamene* (*right-hand*)<sup>w</sup> then surely (*would have*) suspected the falsifiers.

49. Rather it<sup>x</sup> (*is*) *Aya'ton*<sup>w</sup> (*Qur'anic statements*) evident-she<sup>ym</sup> in chests (*of*) whom<sup>r</sup> *oto* (*they<sup>z</sup> had been accorded*) the knowledge; and not reject by Our *Aya'te*<sup>w</sup> (= *Aya'ton*<sup>w</sup>) except the *dha'lemoona*<sup>45</sup> (*injustice-doers*).

50. And they<sup>z</sup> said: *lawla* (*why have not been*) descended on him *Aya'ton*<sup>w</sup> (*miracles/ signs/ proofs*) from his Lord; let-say [you<sup>s</sup>]: verily only the *Aya'to*<sup>w</sup> (= *Aya'ton*<sup>w</sup>) (*are*) *enda* (*by munificence of/ by Rule of*) Allah and verily only I am *natheeron* (*iterative warner*) manifester.

51. Has [and] not sufficed them (*that*) verily We descended on you<sup>g</sup> The Book (*to be/ being*) recited on them; verily in *tha'leka* (*afar-that-it/*)<sup>x</sup> surely (*are*) mercy<sup>w</sup> and reminiscence<sup>w</sup>/ remembrance<sup>w</sup><sup>46</sup> for a believing people.

52. Let-say [you<sup>s</sup>]: sufficed by Allah between me and [between] you<sup>b</sup> a witnesser/testifier; [*He*] knows what (*are*) in the Heavens<sup>w</sup> and the Earth<sup>w</sup>; and who<sup>r</sup> they<sup>z</sup> believed by the falsehood and unbeliever they<sup>z</sup> by Allah; those, they (*are*) the losers.

53. And *yasta'ajelo*<sup>47</sup> (*they<sup>z</sup> affirmably hasten*) you<sup>g</sup> by the torment; and *lawla* (*had it not been for*) *ajalon*<sup>48</sup> (*term-limit*) *musamma*<sup>49</sup> (*that which is designated and/ or named*) surely (*would have*) come (*to*) them the torment and surely assuredly<sup>50</sup> *ya'ateya*<sup>x</sup> (*descends/ comes to*)<sup>x</sup> them suddenly while they perceive not.

54. And *yasta'ajelo*<sup>51</sup> (*they<sup>z</sup> affirmably hasten*) you<sup>g</sup> by the torment; and verily Hell<sup>w</sup> (*is*) surely a besieger-she<sup>y</sup> by the unbelievers.

55. Day overlies them the torment from above them and from beneath their feet<sup>w</sup>; and [*He/ he*]<sup>52</sup> says: let-taste you<sup>z</sup> what you<sup>c</sup> were working.

56. O, My *eba'de* (*worshippers/ submitters/ slaves*), who<sup>r</sup> believed they<sup>z</sup> verily My Earth<sup>w</sup> (*is*) vast<sup>w</sup>; so *eyyaya*<sup>53</sup> (*indeed particularize Me*), so let-worship [*Me*]<sup>54</sup> you<sup>z</sup>.

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُهُ بِيَمِينِكَ إِذَا لَأْرَاتِكَ الْمُبْطَلُونَ

يَلَّا هُوَ أَيَّتُ بَيَّنَتُ فِي صُدُورِ الَّذِينَ أَوْتُوا الْعِلْمَ وَمَا سَجَحَ عَيْنَاهُنَا إِلَّا الظَّالِمُونَ

وَقَالُوا لَوْلَا أَنْزَلَكَ عَلَيْهِ أَيَّتُ مِنْ رَبِّهِ فَلَنْ إِنَّمَا أَلَيَّتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

أَوْلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتَلَىٰ عَلَيْهِمْ إِنَّ فِي ذَلِكَ لِرَحْمَةً وَذِكْرًا لِقَوْمٍ يُؤْمِنُونَ

قُلْ كُفَّارٌ بِاللَّهِ بَيْنِ وَيَنْكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ ءَامَنُوا بِالْبَطْلَ وَكَفَرُوا بِاللَّهِ أُولَئِكَ هُمُ الْخَسِرُونَ

وَسَتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُسَمٌّ لِجَاءُهُمُ الْعَذَابُ وَلِيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لِمُحِيطَةٍ بِالْكُفَّارِ

يَوْمَ يَغْشِيهِمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمَنْ تَحْتَ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ

يَعْبَادُ الَّذِينَ ءَامَنُوا إِنَّ أَرْضَى وَاسِعَةٌ فَإِيَّى فَاعْبُدُونَ

<sup>45</sup> The word “ظالمون” = “the injustice-doer,” as “ظلمون” = “injustice.”

<sup>46</sup> The word “ذکری” is “reminiscence/remembrance” based on this great Ayah, “And if the Satan (*causes*) you to assuredly forget then sit not, after [the] reminiscence/remembrance” (٣: ٦: ٦٨).

<sup>47</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>48</sup> The word “الأجل” means term-limit, see *السان*.

<sup>49</sup> The word “musamma” is masculine, singular, subjective noun, meaning: *that which is designated and/ or named*.

<sup>50</sup> The word “القسم” is a juratory “القسم” = “التأكيد,” i.e. affirmation, expressed by “assuredly”

<sup>51</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>52</sup> The hidden pronoun in “[*He/ he*]” = “says” could be for Allah or the angel in charge to do the job.

<sup>53</sup> The word “أداة توکید لضمیر منصوب” = “ایایی” = an article of intensity for an objective pronoun.

<sup>54</sup> The letter “ن” in “فاعبدون” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العمد,” which precedes the speaker’s pronoun “ي” in “فاعبدون” is omitted, for “الخفيف” is omitted, for “الخفيف” = “alleviation, lightening” or *Ayat’s end harmony (rhyme)*. See *اعراب القرآن، محمود صافي*

<p>57. Each self<sup>w</sup> (<i>is</i>) the death taster-she<sup>y</sup>; afterwards to Us you<sup>z</sup> (<i>are to be</i>) returned.</p> <p>58. And who<sup>r</sup> believed they<sup>z</sup> and worked the righteous-works<sup>w</sup> they<sup>z</sup> surely<sup>55</sup> <i>nobawwe'a</i> ([<i>We</i>] deservedly ensconce) them of the Paradise<sup>w</sup> chambers<sup>w</sup> running from beneath it<sup>w</sup> the rivers; immortals they<sup>z</sup> (<i>are</i>) in it<sup>w</sup>; <i>ne'ama</i> (<i>most excellent</i>) (<i>is</i>) the workers' remuneration.</p> <p>59. Who<sup>r</sup> <i>ssabaro</i> (<i>they<sup>z</sup> held on patiently</i>) and on their Lord they<sup>z</sup> trust.</p> <p>60. And how many of a <i>dabba'ten</i><sup>56</sup> (<i>she-moving-creature</i>), not carries its<sup>w</sup> provision; Allah provides it<sup>w</sup> and <i>eyyakum</i><sup>57</sup> (<i>indeed including you<sup>b</sup></i>); and He (<i>is</i>) The <i>Sameeo</i><sup>58</sup> (<i>The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer</i>) The Omniscient.</p> <p>61. And <i>la'en</i> (<i>indeed if</i>) asked them you<sup>h</sup>: Who<sup>a</sup> created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and subjugated the sun<sup>w</sup> and the moon<sup>x</sup>; surely they<sup>z</sup> assuredly<sup>59</sup> say Allah; so wherefrom<sup>60</sup> <i>yo'afakona</i><sup>61</sup> (<i>are: off-right dissuaded/ dissuaded speciously they<sup>z</sup></i>).</p> <p>62. Allah <i>yabsotto</i> (<i>swells/expands</i>) [<i>He</i>] the <i>rez'qa</i><sup>x</sup> (<i>provision/victuals for sustenance</i>)<sup>x</sup> for whom<sup>p</sup> [<i>He</i>] wills of His <i>eba'de</i> (<i>worshippers/submitters/slaves</i>) and [<i>He</i>] constricts for him; verily Allah by everything (<i>is</i>) Omniscient.</p> <p>63. And <i>la'en</i> (<i>indeed if</i>) asked them you<sup>h</sup>: Who<sup>a</sup> <i>nazzala</i> (<i>[He] iteratively descended</i>) from the sky<sup>w</sup> water<sup>x</sup> then [<i>He</i>] quickened by it<sup>x</sup> the land<sup>w</sup> from after its<sup>w</sup> death; surely assuredly<sup>62</sup> they<sup>z</sup> say: Allah; let-say [<i>you's</i>]: the praise(<i>is</i>) for Allah; rather most(<i>of</i>) them reason not.</p> <p>64. And not this<sup>w</sup> the world's<sup>w</sup> life<sup>w</sup> except an amusement and a play; and verily the Hereafter's<sup>w</sup> home<sup>w</sup> surely it<sup>w</sup> (<i>is</i>) the <i>hayawan</i><sup>x</sup> (<i>deathless life<sup>w</sup>/living<sup>w</sup></i>) had they<sup>z</sup> were knowing.</p> <p>65. Then if they<sup>z</sup> embarked in the <i>folke</i><sup>x</sup> (<i>ship</i>)<sup>x</sup> they<sup>z</sup> invoked Allah faithfully/purely for Him the religion<sup>63</sup>; then <i>lamma</i> (<i>when/whence</i>) <i>najjahom</i> (<i>[He] iteratively delivered them</i>) to the desert<sup>64</sup> (<i>land</i>), <i>edha</i> (<i>suddenly/surprisingly</i>) they<sup>z</sup> partner (<i>deities with Him</i>).</p>	<p>كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٤٧﴾</p> <p>وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَبِيَوْنَهُم مِّنَ الْجَنَّةِ غُرْفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلَدِينَ فِيهَا نَعْمَ أَجْرُ الْعَمَلِينَ ﴿٤٨﴾</p> <p>الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٩﴾</p> <p>وَكَيْنَ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا الَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥٠﴾</p> <p>وَلِئِنْ سَأَلْتَهُمْ مَنْ حَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَإِنَّمَا يُؤْفِكُونَ ﴿٥١﴾</p> <p>الَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥٢﴾</p> <p>وَلِئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلْ الْحَمْدُ لِلَّهِ بَلْ أَكَثُرُهُمْ لَا يَعْقِلُونَ ﴿٥٣﴾</p> <p>وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُو وَلَعْبٌ وَالْأَدَارَ الْآخِرَةُ لَهُ الْحَيَاةُ لَوْكَانُوا يَعْلَمُونَ ﴿٥٤﴾</p> <p>فَإِذَا رَكَبُوا فِي الْفُلُكِ دَعَوَا اللَّهَ مُحْلِصِينَ لَهُ الَّذِينَ فَلَمَّا نَجَّنَهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٥٥﴾</p>
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<sup>55</sup> The "ل" in "لنبوتهم" or in "ليقولن" in the next Ayah 61, Ayah63 or Ayah 69 below are *juratory*" = "القسم" = "ل" or "amounting to" = "التأكيد" , i.e. affirmation, expressed by "assuredly"

<sup>56</sup> For lack of a better term I chose a "she-moving-creature" for "دابة" as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

<sup>57</sup> The word "إيامي" = "أداة توكييد لضمير منصوب" = an article of intensity for an objective pronoun.

<sup>58</sup> See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المسمى" = "المسمى"

<sup>59</sup> See footnote 53 above regarding "ليقولن".

<sup>60</sup> The word "أثني" is a multi-meaning adverbial particle: wherfrom, when, how-so, where.

<sup>61</sup> The word "يوفكون" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

<sup>62</sup> See footnote 55 above regarding "ليقولن".

<sup>63</sup> Absolutely submitting to Him with respect to all the prescription and proscription of the religion.

<sup>64</sup> The word "الغار" = "الخلاء من الأرض" literally means "desert," i.e. furthest from any body of water. Also, "السان" figuratively speaking could stand for "land." See "البر."

66. To unbelieve/(be)-ungrateful they<sup>z</sup> by what *aa'tayna* (*We accorded*) them and to/let<sup>65</sup> *yatamatta'aona* (*relish the temporary worldly delights they<sup>z</sup>*); then they<sup>z</sup> will know.

**لِيَكُفُرُوا بِمَا أَتَيْنَاهُمْ وَلَيَتَمَتَّعُوا**  
**فِسْوَافَ يَعْلَمُونَ** ﴿١١﴾

67. Have [and] not they<sup>z</sup> seen (*that*) surely We made a sanctuary *aa'me'nan* (*that which is secured*) while (*to be/being*) abducted/snatched the mankind from around them; do then by the falsehood they<sup>z</sup> believe and by Allah's boon<sup>w66</sup> they<sup>z</sup> unbelieve-/(be)-ungrateful.

**أَوْلَمْ يَرَوَا أَنَّا جَعَلْنَا حَرَمًا إِمَانًا**  
**وَيَتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ**  
**أَفَبِالْبَطْلِ يُؤْمِنُونَ وَيَنْعَمِهُ اللَّهُ**  
**يَكْفُرُونَ** ﴿١٢﴾

68. And who<sup>a</sup> (*is*) wronger than who<sup>p</sup> *ifstra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie or denied [*he*] by the right *lamma* (*when/ whence*) it<sup>x</sup> came (*to*) him; is not in Hell<sup>w</sup> a *mathwa*<sup>67</sup> (*forced: long-term/ semi-permanent-abode*) for the unbelievers.

**وَمَنْ أَظْلَمُ مِنْ أَفْتَرَى عَلَى اللَّهِ**  
**كَذِبًا أَوْ كَذَبَ بِالْحَقِّ لَمَّا جَاءَهُ**  
**إِلَيْسَ فِي جَهَنَّمْ مَثْوَى لِلْكَافِرِينَ** ﴿١٣﴾

69. And who<sup>r</sup> *jabado* (*they<sup>z</sup> exerted their utmost mental/ physical and possessional efforts fighting/ striving in Allah's cause*) in Us, surely We assuredly<sup>68</sup> divinely-guide them Our paths; and verily Allah (*is*) surely with the benefactors.

**وَالَّذِينَ جَاهُوا فِينَا هَدَيْنَاهُمْ سُبْلَنَا**  
**وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ** ﴿١٤﴾

<sup>65</sup> The word “ليتمتعوا” could carry double meanings: (1) simply to enjoy-the-transitory-worldly-delights; or (2) it is an actual command to let them, *enjoy-the-transitory-worldly-delights* but later they will pay for that.

<sup>66</sup> See the Lexicon attached to this Translation for “ne'amah” (“boon”).

<sup>67</sup> In “هَلْك = شَوَى” “اللسان” in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the “شَوَى” is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa-abode* is an *obligatory* one and so “forced: long-term/ semi-permanent-abode” seems to me rather appropriate.

<sup>68</sup> See footnote 55 except here for *لنهدينهم* +